

SAVED BY GRACE.

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By grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast. For we are His workmanship created in Christ Jesus unto all good works, which God hath before ordained that we should walk in them.—Eph. 2 : 8.

In the treatment of this theme, on which so many have stranded, and made shipwreck of the doctrine, my readers will pardon me if I reverse the usual mode of getting at the question. Grace is here said to be a gift from God. In order then to know what grace really is, we must first find what was God's gift to the world. For God's gift is His grace.

God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life—John 3 : 16.

So then, plainly, Jesus is the grace of God ; the living personification of divine love.

My text says that we are saved by grace. Now that which can save must have life, because man was lost, and the power that saves him, must seek him.

In Him was life, and the life became the light of man.—John 1 : 4.

I came to seek and to save that which was lost—Luke 19 : 10.

From these scriptures we learn that the grace of God, was, and is, a living being.

In Him dwelt all the fulness (power) of the Godhead bodily.—Col 2 : 9.

As many as did receive Him, to them gave he power to become the sons of God.—John 1 : 12.

From this, we learn that the grace of God is power emanating from this peculiar life.

GRACE APPLIED.

So then we see that Grace is : First, life ; second, power. If then we live His life, we are partakers of His grace.

And of his fulness have we all received, and grace for grace.—John 1 : 16.

For if when we were enemies, we were reconciled to God by the death of His son, much more, being reconciled, we shall be saved by His life.—Rom. 5 : 10.

So we are reconciled by his death, *but we are saved by his life*. Here then salvation means living in the Christ life.

Now Paul declares, that the "Gospel is the power of God unto salvation to every one that believeth." Rom. 1 : 16.

Now the Gospel is the written life of Jesus Christ, and describes what he did, and taught us to do. What he was, and what he would have us to be. In a few words, Jesus was God's idea of a perfect man, and what He would have every other man to be.

Then it follows that all things that Jesus did are *elements of grace*. Ian McClaren, in his book, "The Mind of the Master," says that, "that which ranks with man as common sense, is grace with God." A very good definition indeed. Now the Gospel is the power of God, because the Gospel is the life of Christ, and the living Christ is the grace of God. How then am I saved by grace? By putting on the Christ life.

Put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof—Rom 13 : 14.

For as many of you as have been baptized into Christ, have put on Christ.—Gal. 3 : 27.

ELEMENTS OF GRACE.

In the face of the facts above proven, consistency will compel the honest enquirer after truth to concede, that all the things Jesus thought, did, and taught, are elements of Grace.

First. Jesus was baptized. Matt. 3 : 15. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

Except a man be born of (*ek*—out of) water, and (of) the spirit, he cannot enter into the kingdom of God.—John 3 : 5.

So if you are saved by grace you have been born out of water and of the spirit. When I say baptized, I mean dipped, sub-

merged, "into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28 : 19.

For the word baptized is Greek, and means dipped. It is also an active, or accommodative verb, and there are just as many actions on the word baptize, as there are objects in the sentence in which it occurs. When there are three objects of baptism, as is the case in Matt. 28 : 19, there are three dips. It does not and can not mean to sprinkle or pour. You cannot sprinkle (scatter) a man unless you first reduce him to powder or liquid but you can baptize (dip) him. Therefore, if you are saved by grace, you have been baptized as directed in Matt. 28 : 19.

Repentance is a work of grace. Peter preached Jesus and the resurrection on the day of Pentecost, and the people said, "What shall we do?" Peter said, "*Repent*, and be baptized, every one of you, in (*epi*—upon) the name (*onomati*—authority) of Jesus Christ for (*eis*—into) the remission (*aphesin*—forgiver) of your sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 38.

Now if you are saved by grace, you have *repented* and been baptized.

Jesus said, "Ye call me Lord and Master, and ye say well, for (so) I am. If I then, your Lord and Master, have washed your feet, ye ought (*opheilete*—are bound) to wash one another's feet. For I have given you an example that you should do as I have done to you." John 13.

Now Jesus washed his brethren's feet, and *ordained* it, hence the ordinance of feet-washing is an element of Grace. And if you are saved by grace, you will observe it in deed and act. (See I Tim. 5 : 10.)

The Lord's Supper is an element of grace. Jesus kept it with his disciples. John 13 and Luke 22. The bread and wine are elements of grace. "Jesus blessed the bread and said, take eat, this is my body which is broken for you. Also the cup *after supper*, saying drink ye all of it, for this is my blood of the New Testament which is shed for many, for the remission of sins." See Matt. 26 : 26-28 ; Luke 22 : 19, 20 ; Mark 14 : 22 25.

Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you—John 6 : 53.

Let us notice the force of these symbols, in the order in which they come. The supper is not the bread and wine. See John 13.

And as they were eating, Jesus took bread and blessed it, and break it, and said take eat ; this is my body—Matt. 26 : 26-28.

And as they did eat, Jesus took bread, and blessed, and break, and gave it to them, and said, take eat : this is my body.—Mark 14 : 22.

The supper as an ordinance points forward to the second coming of the Lord, and is to be kept, and partaken of by those who are anxiously and earnestly awaiting that triumphant event.

Blessed are those servants, whom the Lord, when he cometh, shall find watching : verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth, and serve them—Luke 12 : 27.

Blessed are those who are called to the marriage supper of the Lamb. And He saith unto me, these are the true sayings of God.—Rev. 19 : 9.

The Lord's Supper as an ordinance, can benefit you *only* if you are a partaker of it. A table around which all are equal, no rich, no poor ; all are the children of God, all rich in grace and spirit. Where self is buried, "*crucified*" that Christ might live in us. Fellowship, in fact.

The bread and wine of the communion are elements of grace, symbols of union. Ever present testimonies of His vicarious death.

As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till He come.—I Cor. 11 : 26.

My brother, as often as you partake of the bread and wine of the communion, you are a living witness of the fact, that this wicked world crucified Jesus. Yea, it is a standing testimony against the wicked world, of unbelief and sin. His body was broken, His life blood was poured out. Except ye be a partak-